

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ اشْرَحْ لِي صَدْرِي ۖ ۝ وَيَسِّرْ لِي أَمْرِي ۖ ۝ وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ۖ ۝

Surah 20 (25-28) ۝ يَفْقَهُوا قَوْلِي ۖ ۝

My lord! Uplift my heart for me, and make my task easy, and remove the impediment from my tongue, so people may understand my speech

رَبِّ يَسِّرْ وَلَا تُعَسِّرْ وَتَمِّمْ بِالْخَيْرِ

My Lord, make this task easy for me and do not make it difficult for me.
Let my affairs end with goodness.

Lisan ul Quran Course



Learning objectives of Lecture 19

- Complex Possessive Phrases / Complex Murakkab Idaafi

Does not deliver a complete meaning
Not a sentence

4

Types of Murakkab Naaqis.

Naaqis

ناقص

مُرَكَّب

Murakkab (Phrase)

Taam

Delivers a complete meaning

جُمْلَةٌ
(Sentence)

Jumlah Fayliyah

جُمْلَةٌ فِعْلِيَّةٌ

Jumlah Ismiyah

جُمْلَةٌ اِسْمِيَّةٌ

Identifiers: (1) Rule out Murakkab Taam (2) Demonstrative Pronoun will be in the beginning.

Two parts:

إِسْمٌ إِيْشَارَةٌ : Demonstrative Pronoun [At the start]

مُشَارٌ إِلَى : The Ism that follows Demonstrative Pronoun
Will **always** be an Ism with **أَلْ** at its beginning

مُرَكَّبٌ إِيْشَارِي
Demonstrative
Phrase

Includes at least 2 Asmaa (أَسْمَاء) in which one Ism describes the Sifat (characteristic, quality) of the other Ism.

Two parts:

1. The Sifat: The characteristic, or quality.

2. The Mauseef: The Ism bring described (using the Sifat).

Identifiers: (1) Rule out Murakkab Taam (2) The second Ism will be Sifat.
Sifat will follow the Mauseef – it will have the same Number, Gender, Capacity, and Status as the Mauseef

Two parts:

1. Mudaaf (Comes first):

Mudaaf will **not** accept **أَلْ**

Mudaaf will **not** accept Tanween (وَوَوَو)

Mudaaf will **not** accept 'نْ' at the end of Dual Asmaa and Masculine Non-Broken Plural Asmaa

2. Mudaaf Ilayhi (Follows Mudaaf): Always Majrur.

مُرَكَّبٌ تَوْصِيْفِي
Descriptive
Phrase

مُرَكَّبٌ اِضَافِي
Possessive
Phrase

Rule applies 100%
of the time

Rule applies 99%
of the time

Rule applies
99.99% of the time

خَبَرٌ Khabar (Predicate)	مُبْتَدَأٌ Mubtada (Subject)
It will always be in Rafa' Status (Khabar will be Marfu')	It will always be in Rafa' Status (Mubtada will be Marfu')
Khabar should be Indefinite (Nakirah in capacity)	Mubtada should be Definite (Maarifah in capacity)
Both Mubtada and Khabar will have the same Gender and Number	

1
2
3

Revision



Hadith of Prophet Muhammad (PBUH)

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ هَذِهِ
الْقُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيدُ إِذَا أَصَابَهُ الْمَاءُ». قِيلَ يَا رَسُولَ اللَّهِ وَمَا جِلَاؤُهَا؟ قَالَ:
«كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةِ الْقُرْآنِ». رَوَى الْبَيْهَقِيُّ الْأَحَادِيثَ الْأَرْبَعَةَ فِي شُعَبِ الْإِيمَانِ

“Indeed, these hearts become rusty just as iron does when water gets to it.” On being asked what could clear them he (PBUH) replied, “Abundant remembrance of death and recitation of the Quran.”



Hadith of Prophet Muhammad (PBUH)

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ هَذِهِ الْقُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيدُ إِذَا أَصَابَهُ الْمَاءُ». قِيلَ يَا رَسُولَ اللَّهِ وَمَا جِلَاؤُهَا؟ قَالَ: «كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةُ الْقُرْآنِ». رَوَى الْبَيْهَقِيُّ الْأَحَادِيثَ الْأَرْبَعَةَ فِي شُعْبِ الْإِيمَانِ

“Indeed, these hearts become rusty just as iron does when water gets to it.” On being asked what could clear them he (PBUH) replied, “Abundant remembrance of death and recitation of the Quran.”

تِلَاوَةُ الْقُرْآنِ

كَثْرَةُ ذِكْرِ الْمَوْتِ

هَذِهِ الْقُلُوبُ



هَذِهِ الْقُلُوبُ

‘These hearts’

Not a Murakkab Taam (Not Jumlah Ismiyah):

الْقُلُوبُ is not Marfu (If it was Khabar, it needed to be Marfu)

If it is not a Murakkab Taam, هَذِهِ الْقُلُوبُ is Murakkab Naaqis

هَذِهِ الْقُلُوبُ is a Demonstrative Phrase (Murakkab Ishari), as the first Ism of the Murakkab is a Demonstrative Pronoun (Ism Ishara)

هَذِهِ is used as the Demonstrative Pronoun. It is Singular and Feminine. Recall - The Demonstrative Phrase (Ism Ishara) used for the plural of a Ghair-Aaqil (non-intelligent) Ism (الْقُلُوبُ) will be: Singular and Feminine.

هَذِهِ الْقُلُوبُ is Mansub



تِلَاوَةُ الْقُرْآنِ

'Recitation of The Quran'



تِلَاوَةُ الْقُرْآنِ

‘Recitation of The Quran’

Not a Murakkab Taam (Not Jumlah Ismiyah):

Neither تِلَاوَةٌ nor الْقُرْآنُ are Marfu (Muftada and Khabar must be Marfu)

If it is not a Murakkab Taam, تِلَاوَةُ الْقُرْآنِ is Murakkab Naaqis

تِلَاوَةُ الْقُرْآنِ is a Possessive Phrase (Murakkab Idaafi)

- It is not a Murakkab Ishari (Demonstrative Phrase): The first Ism is not a Demonstrative Pronoun (Ism Isharah)
- It is not a Murakkab Tauseefi (Descriptive Phrase): The second Ism is not a Sifat

تِلَاوَةٌ is Mudaaf:

- No اَلْ
- No Tanween

الْقُرْآنُ is Mudaaf Ilayhi (It follows Mudaaf, and is Majrur: In Jarr Status)

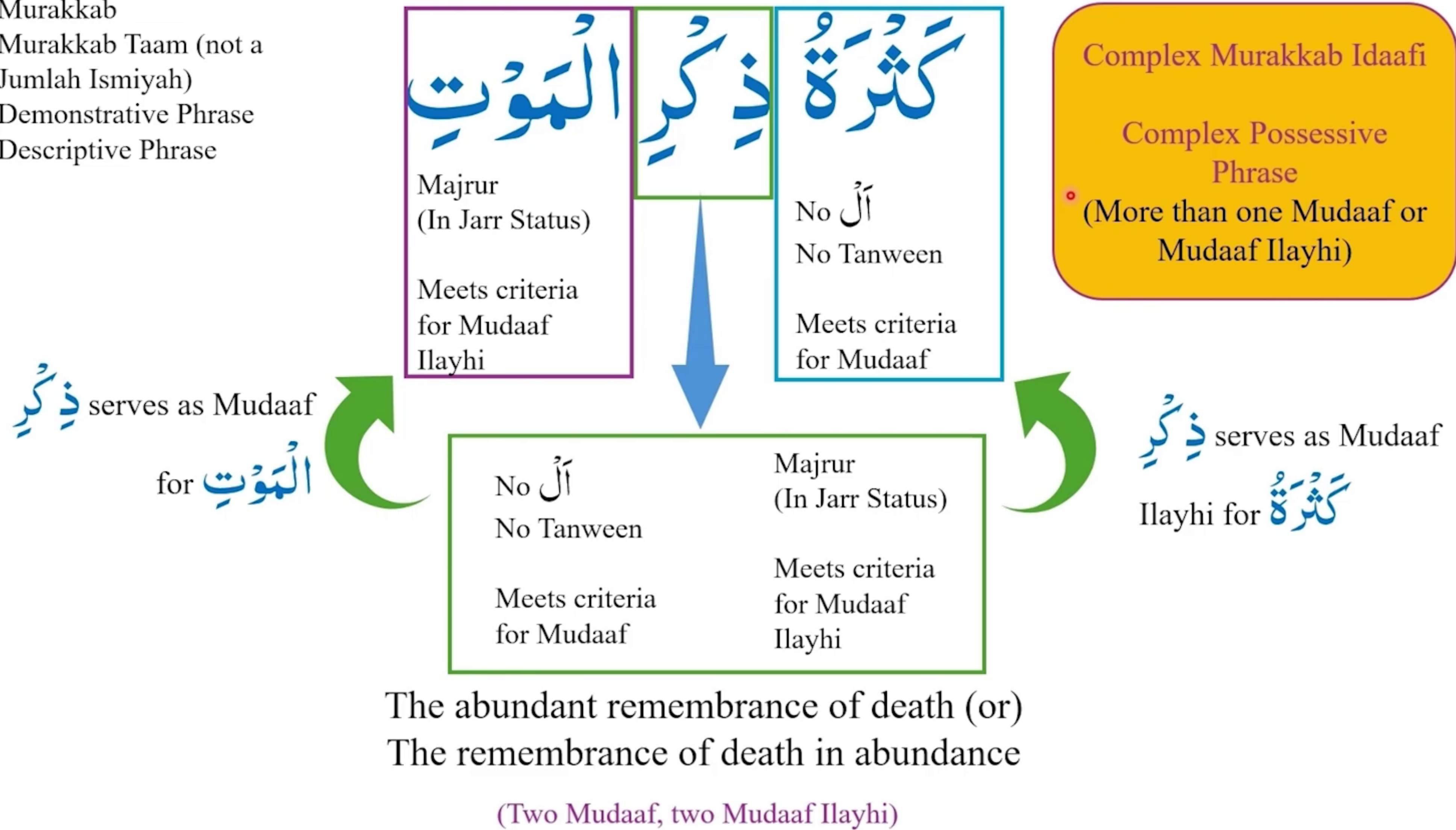


كَثْرَةُ ذِكْرِ الْمَوْتِ

- ✓ Murakkab
- ✗ Murakkab Taam (not a Jumlah Ismiyah)
- ✗ Demonstrative Phrase
- ✗ Descriptive Phrase

ذِكْرُ الْيَاقُوتِ Majrur (In Jarr Status) Meets criteria for Mudaaf Ilayhi	كَثْرَةُ No أل No Tanween Meets criteria for Mudaaf
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- ✓ Murakkab
- ✗ Murakkab Taam (not a Jumlah Ismiyah)
- ✗ Demonstrative Phrase
- ✗ Descriptive Phrase



The son of the pious man

إِبْنُ الرَّجُلِ الصَّالِحِ



Can not be Mudaaf
Ilayhi

Because الرَّجُلِ can
not be Mudaaf

The son of the pious man

إِبْنُ الرَّجُلِ الصَّالِحِ

Can be Mudaaf

Can be Mudaaf
Ilayhi

Can not be Mudaaf



Can not be Mudaaf
Ilayhi

Because الرَّجُلِ can
not be Mudaaf

The son of the pious man

إِبْنُ الرَّجُلِ الصَّالِحِ

Can be Mudaaf

Descriptive Phase

- Sifat following Mausoof
- Sifat and Mausoof equal in
Number
Gender
Capacity
Status

Can be Mudaaf
Ilayhi

Can not be Mudaaf



Can not be Mudaaf
Ilayhi

Because الرَّجُلِ can
not be Mudaaf

The son of the pious man

إِبْنُ الرَّجُلِ الصَّالِحِ

Can be Mudaaf

Descriptive Phase

- Sifat following Mausoof
- Sifat and Mausoof equal in
Number
Gender
Capacity
Status

Can be Mudaaf
Ilayhi

Can not be Mudaaf

The entire Descriptive Phrase
(Murakkab Tauseefi) is
Mudaaf Ilayhi



Can not be Mudaaf
Ilayhi

Because الرَّجُلِ can
not be Mudaaf

The son of the pious man

إِبْنُ الرَّجُلِ الصَّالِحِ

Can be Mudaaf

Descriptive Phase

- Sifat following Mausoof
- Sifat and Mausoof equal in
Number
Gender
Capacity
Status

Can be Mudaaf
Ilayhi

The entire Descriptive Phrase
(Murakkab Tauseefi) is
Mudaaf Ilayhi

Can not be Mudaaf

Descriptive Phrase
Mausoof plus Sifat

إِبْنُ الرَّجُلِ الصَّالِحِ

Possessive Phrase
Mudaaf plus Mudaaf Ilayhi



Practice

Status	Translation	Complex Murakkab Idaafi (Complex Possessive Phrase)
		مَا لِكَ يَوْمِ الدِّينِ
		بِنْتُ رَسُولِ اللَّهِ
		بَابُ بَيْتِ ثَاقِبٍ
		بَابُ بَيْتِ ثَاقِبٍ
		قَدَمَا ابْنِ آدَمَ



Practice

Status	Translation	Complex Murakkab Idaafi (Complex Possessive Phrase)
Majrur	Master of the day of Judgement	مَا لِكَ يَوْمِ الدِّينِ
Marfu	Daughter of the messenger (PBUH) of Allah (SWT)	بِنْتُ رَسُولِ اللَّهِ
Marfu	The door of Saqib's house	بَابُ بَيْتِ ثَاقِبٍ
Mansub	The door of Saqib's house	بَابِ بَيْتِ ثَاقِبٍ
Marfu	The two feet of the son of Adam (AS)	قَدَمَا ابْنِ آدَمَ



Practice

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The names of days are typically
Murakkab Idaafi

يَوْمَ الْقِيَامَةِ

يَوْمِ الْجُمُعَةِ

The names of prayers are typically
Murakkab Idaafi



Practice

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Majrur	Master of the day of Judgement	مَا لِكَ يَوْمِ الدِّينِ
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The names of days are typically
Murakkab Idaafi

يَوْمَ الْقِيَامَةِ

يَوْمِ الْجُمُعَةِ

The names of prayers are typically
Murakkab Idaafi

صَلَاةُ الْفَجْرِ

صَلَاةُ الْعَصْرِ



Practice

دُعَاءُ رَسُولِ اللَّهِ	Dua of the Messenger (PBUH) of Allah (SWT)
عَلَامَةُ فَضْلِ اللَّهِ	Sign of Allah's (SWT) Grace
إِطَاعَةُ رَسُولِ اللَّهِ	Obedience of the Messenger (PBUH) of Allah (SWT)
دُعَاءُ بِنْتِ رَسُولِ اللَّهِ	Dua of the daughter of the Messenger (PBUH) of Allah (SWT)
مِفْتَاحُ غُرْفَةِ بَيْتِ زَيْدٍ	The key of the room of Zaid's house